THE PACIFIC

Pac Theo Sem
Reading Room

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THE LIGHT THAT IS LEFT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"O mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach down to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise
And let us feel the light of Thee!

—Whittier.

THE PACIFIC

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W. W. FERRIER ..... Editor

2716 Hillegass Ave., Berkeley

THE PACIFIC COAST CONGREGATIONAL CONGRESS.

Enough has been said in The Pacific already to make it evident to our readers that the Pacific Coast Congregational Congress, which was held in Portland June 10-15, was a meeting from which many influences for good will permeate our coast Congregationalism.

We follow the publication last week of two of the valuable papers given at the congress by another one this week, by the Rev. E. A. King of North Yakima, Washington, on the Needs of the Rural Districts of the Pacific Coast. Mr. King sent out a large number of letters to pastors all over the coast, and his paper is based on the replies to the questions therein.

One forenoon of the congress was given to a consideration of "The Pacific Coast City." It was under this theme that Dr. Strong of Seattle presented the paper which was printed in The Pacific last week, on the Suburban Districts and their Relation to the Larger Central Church.

Word has come to us already from California pastors expressing the hope that the suggestions made by Dr. Strong will be acted on and that in each of our cities there will be constituted a council of fifty men and women to consider frankly the relations of the churches and plan for their efficiency and integrity.

In considering the Pacific Coast City, the Rev. Dr. Van Horn of Plymouth Church, Seattle, spoke on "Its Peculiar Problems," saying thereon: In the East the country grew first; here the city came first, often with a rough class of pioneers. We lack here on the coast the strong, settled religious backing of the rural districts; we lack traditions and settled customs. Every man wants to do what is right in his own eyes. Because of our rapid growth our institutions are not adequate; the Y. M. C. A. and Y. W. C. A. buildings, hospitals, etc., must be built just when new churches are needed, and while we are building the streets, and water and light systems. Accordingly even the big church with its inadequate equipment makes an unfavorable impression on the new-comer.

Dr. Van Horn said further that so great was the stress and strain in getting established in business in a new country, that there was not here, as in the East, the leisure class of men who would give themselves to the various lines of church service.

Dr. E. T. Ford, of the First Congregational Church of Tacoma, spoke on "The Reaction of the Pacific Coast City Upon Oriental Life and Civilization." It is significant that the pastor of one of the leading churches in the city which a few years ago mobbed and drove out the Chinese should stand and advocate the most enlightened consideration of the Orientals now in our midst. Our responsibility to those on our shores and to those who are our next door neighbors just across the sea was impressively set forth by Dr. Ford.

An address by Dr. W. H. Day of Los Angeles on The Evangelization of the Pacific Coast City, with the discussion thereof, brought out the fact that in the judgment of the large majority the local church evangelistic effort was the most fruitful in results. In this discussion, however, tribute was paid to William Sunday for the service rendered in the large movements conducted by him in several cities of the Pacific Northwest. Dr. House of Spokane stated that his campaign there had revolutionized the city; that by the tonic of it business men had been brought to stand for righteousness as never before, and that the good government now to the credit of that city dated from the Billy Sunday meetings.

The Rev. Dr. Paddack, the superintendent of Congregational home missions in Oregon, pictured in a graphic way the part the rural churches had had in the development of Western civilization and showed how essential was their nurture for the best life of the future.

The Rev. A. J. Sullins, pastor at Boise, Idaho, showed that no other institution brought a message so fraught with life and potency as that of the church and dwelt on the need for religious organization near and far in all our Pacific coast commonwealths. Mr. Sullins told in a thrilling manner of that procession of 2,000 laymen a few months ago in the streets of Boise in the interests of the Laymen's Missionary Movement—in which marched the governor of the state and a large majority of the men in public and business life in the capital city of Idaho, showing thus how the Christian spirit was permeating all life there.

Speaking one evening on "Pacific Coast Problems as Seen from a Home Missionary Office," the Rev. Dr. Herring of New York, secretary of the Congregational Home Missionary Society, laid emphasis on the fact that the Pacific coast was not yet confronted with all of the diverse problems with which the East is confronted, and that the present is a day of special opportunity for equipping ourselves to meet what lies ahead of us. Dr. Herring urged team-work denominationally and inter-denominationally for the successful evangelization and Christianization of these virgin regions—the future development of which is immeasurable.

In an evening address on "Congregationalism in Its National Outlook," the Rev. Dr. Boynton, the moderator of the National Council, vividly presented the need for adaptation to present-day life and thought. We are living in a new age. The scientist knows it; the business man knows it; the politician knows it. Does the church know it? It must know it and must act accordingly if it is to do the work which confronts it. Dr. Boynton's address was an eloquent plea for such a consecration and courage on the part of Congregationalists as would bring about a speedy adjustment to the new methods and the

new thought by which only could there be the efficiency which would crown effort with fruitfulness.

There was an interesting discussion at one of the sessions on "Our Polity." It was led by President Penrose of Whitman College, who set forth what he regarded as the dangers in the changes now being worked out in Congregational polity, and inclined strongly toward the substitution therefor of the Episcopal form of government. He was followed by Superintendent Scudder of Washington, who impressed all with the thought that by means of the proposed changes we would secure much greater efficiency and yet preserve all the essential freedom of Congregationalism as it now is and has been. In the light of Superintendent Scudder's speech the danger in having all our Congregational activities head up in one great central organization—the National Council—melted away as something imaginary.

During the course of the discussion on polity Dr. Boynton, the moderator of the National Council, was called on for some remarks in which he made the statement that the report of the commission on constitution, which is to be made in September, would in all probability recommend sessions of the council every two years.

The forenoon that the "Modern Church Home" was under consideration, the Rev. C. F. Clapp of Washougal, Wash., for many years the superintendent of home missions in Oregon, spoke as to the need for business management in church building. Mr. Clapp pointed out the fact in his inimitable way that the changing constituency makes it difficult to conduct any branch of church work on business principles. Moreover the men most competent in a business way, unfortunately in many a community are not connected with the church. And very often careless selections are made for the work from those who are there. A church without a house of worship was likened by Mr. Clapp to a swarm of bees with no hive to which to go to, and the great work of the Church Building Society was heartily commended.

Miss Lydia A. Finger of Chicago, a representative of the Church Building Society, told in a charming way some of her experiences as a field worker and of the joy that had come into many lives through the churches that the society helped to establish in places without gospel privileges. One little fellow to whom much had come in this way expressed once the wish to spend eternity in a Congregational church.

The Rev. J. J. Staub, pastor of the Sunnyside Congregational Church of Portland, in whose beautiful new church building two of the sessions were held, spoke of the incapacity and unsuitableness of the average church building. When later the delegates had a view of the Sunnyside Church edifice, in the planning of which Mr. Staub had large part, they realized that he spoke on church building with authority, for the edifice was found to be one of the best suited to the needs of the work to be found anywhere in the land. Believing that the church that has no young people is on the verge of extinction, Mr. Staub so worked as to have this new edifice constructed with special adaptation to their needs and ministry. In a week or two The Pacific will have a picture of the Sunnyside Church with an article descriptive thereof, so that its good features may become more widely known. All who looked at it the day the sessions of the congress were held there marveled that a structure so beautiful and so suitable had been built at a cost of only $35,000.

At the time when the Church Home was being considered the Home Missionary Superintendents, Messrs. Scudder, Paddack, Larkin, Rathbone and Goodwin, testified to the great worth of the Church Building Society in the work of the kingdom. And Secretary Wikoff told of the great interest and advance in the work in the coast district in recent years.

One afternoon Professor Nash of Pacific Theological Seminary led in a consideration of "The Ministerial Office and Calling," in which he urged the churches to see to it that the men in the ministry be kept strong and fresh—well-equipped for the great work they are called to do. In the course of his remarks Professor Nash mentioned some of the things which are operating to keep young men of today from entering the ministry, saying in connection therewith that the hardships were not so much a deterrent as the injustices.

In the discussion which followed Dr. Pond remarked that he had said again and again during his thirty years' pastorate in Bethany Church, San Francisco, that he would rather be pastor there than President of the United States. And Dr. Campbell of Sierra Madre, California, spoke of the glory and joy of sacrifice in a work having so vitally to do with the eternities.

At a Brotherhood session Mr. W. H. Lewis, former president of the Congregational Brotherhood, led in a symposium which brought out the value of the organization, constituted as it is to meet the varying needs of the widely varying churches and communities. Some places it was evident that the most was accomplished by making the Brotherhood meeting simply a monthly gathering for a lunch or dinner—an around-the-table affair in which in brief time the men of the church could be made acquainted with the church work,—its condition and needs. In other places literary and Bible class work had been found most effectual and fruitful. In the main the thought was that great good had come to all departments of church work through the Brotherhood—not always so-called, but known also as Men's Clubs, Men's Leagues, etc. Just what had been accomplished the judgment was, it was not possible to tell, because the work thus done cannot be separated from the other work of the church. Mr. Mason of University Church, Seattle, testified to the fact that what they had in the University Church today was due quite largely to the men's club. And Mr. Staub of the Sunnyside Church of Portland stated that the fine pipe organ there could be credited to the Brotherhood. One pastor, Mr. Hindley of Tacoma, said that his boys' club was worth a dozen men's clubs, that he could take it as it was in his church and work far ahead of the men's club. Secretary Herring of the Home Missionary Society stated that as he went about among the churches he found a great tonic effect to have been given by the Brotherhood.

Secretary Atkinson of the Department of Labor of the National Brotherhood remarked that when pastor at Atlanta he found the men would come together with enthusiasm if they realized there was before them some work for the community really worth while. Hence the need for something vital to lay before them from time to time.

Interest in the congress kept up to the very last, and Thursday, June 15, the closing day was one of the best. The forenoon was devoted to Religious Education, Professor Nash of Pacific Theological Seminary presiding. There was a fine address by Dr. Winchester of the Congregational Sunday School and Publishing Society, on "The Next Things in Religious Education"—modern and scholarly in

all its ideas and presentations, showing what ought to be and what will be if the men who are outlining things are followed as leaders should be.

It was during the session given to Religious Education that Superintendent Miles B. Fisher presented that admirable paper published in The Pacific last week, "A Survey of Religious Education Conditions on the Pacific Coast."

It was at this session also that Miss Margaret Slattery of Boston spoke so delightfully on "The Charm of the Impossible."

Beginning with the cave man ages ago Miss Slattery showed that we had come a long way and had yet also a long way to go. All the heights to which this old world has attained were linked with man's desires first; then his dreams, then his demonstrations, and then his demands. Always there is a voice beyond the mountains calling to something yet to be, something higher. On these Western shores Miss Slattery sees a place for demonstration, for so much is yet in the formative period. We are young here, and here dreams shall follow desire and the dreams be followed by demonstration. In the course of her address Miss Slattery told of being met in Seattle by a boy of only a few months out from Fitchburg, Mass., with the question, How do you like our city? "**Our** city!" she exclaimed, "why you belong to Fitchburg. It was Fitchburg that nurtured you and made you. Fitchburg is your city." And then she asked her hearers, How do you do it? And confessed almost in the same breath that the Pacific Coast country was winning her about as rapidly as it had won the Fitchburg boy. Referring to one of the sights which greeted her arrival in Portland—an organ-grinder with a flag on his organ, bearing the words, "Welcome to Our City," Miss Slattery remarked: If you will say welcome that way to your churches and church life you will soon win the land for Christ.

"Congregationalism in the Foreign Field" had the whole afternoon the closing day. Secretary Tenney of the American Board showed the progress made during the last decade in our kingdom extension work abroad.

The statistics which were given showed that the contributions to the work of the American Board, in the Pacific Coast district had increased from $20,401 in 1901 to $65,586.27 in 1910.

In that time the population had advanced from 3,433,382 to 5,761,044, a gain of 67 per cent. But the gain in gifts to the American Board was 221 per cent.

The percentage of gain in church membership was shown to have been 73 while the gain in population was 67. The membership advanced from 34,851 in 1901 to 60,497 in 1910.

In 1901 the average gift per capita was fifty-eight cents; in 1910 it was $1.08.

In 1910 the per capita gifts by states, not including legacies, was:

Northern California, $1.20; Southern California, $1.43; Washington, 76c; Oregon, 58c; Idaho, 19c; Utah, 12c; New Mexico, 12c; Arizona, $1.55; Nevada, 24c; Alaska, 4c; Hawaii, 90c.

The high rate per capita in Arizona is because of the small membership and the gift from one person of $500.

The Woman's Board of Missions for the Pacific had an advance between 1901 and 1910 in contributions from $20,290.22 to $65,586.27, a gain of 277 per cent.

Ten years ago only one Congregational Church on the Pacific coast was supporting its own missionary abroad. Now eight churches are supporting fifteen missionaries—ten in China, two in Japan and three in Turkey.

Looking into the future Mr. Tenney said that three vital opportunities of progress are open and insistent:

1. The bringing of all our churches of the coast into the fellowship of giving for this great cause. Last year 230 of the 650 churches were not on the contributing list.

2. To bring the whole membership of the individual churches into partnership with Christ in this work. Last year less than half probably not more than a third of our membership in the contributing churches had a part in this enterprise.

3. To release in our churches the latent prayer force for Kingdom Extension. The need of money is great; the need of this spiritual force is greater. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Inspiring addresses were made that afternoon by the Rev. H. C. Mason of Seattle on "The Spirit Empire and the Spirit of Home;" by the Rev. George Irving of Claremont, California, on "Our Debt to the Method and Spirit of Kingdom Extension Abroad;" by Dr. Arthur H. Smith of China on "Kingdom Extension in China and Our Pacific Coast Responsibility," and by President Ferrin of Pacific University, Forest Grove, Oregon, on "Japan as a Field for the Kingdom."

The addresses the closing evening were by Dr. Hume of India and Dr. Boynton, of Central Congregational Church, Brooklyn, New York, the moderator of the National Council.

In the course of his address Dr. Hume made it evdent that the modern spirit is pervading India; that Hinduism is doomed, but that the doom of Hinduism gives no reason for the thought that Christianity will take its place. This depends on what the Christian churches of this and other lands do to establish it there instead. In telling of conditions in India Dr. Hume mentioned a recent case of suttee, the thought that inspired it being that it was better even now to die than to remain a widow in India in circles controlled by the old order of things.

Dr. Boynton, in the closing address of the congress, referred to the fact that the meeting of the congress in Portland marked the 60th anniversary of the First Congregational Church of that city, in the beautiful house of worship of which the sessions were held principally. Showing then in a few preliminary words what God had wrought there in those sixty years, he proceeded to set forth the foundations on which rest the prosperous soul—the well-finished life. A prosperous soul, it was shown, is the result of a full, rotund, conquering life. The man who is exercising his spirit in loyalty to Christ is the one who is winning out in the battle of life. It matters much said Dr. Boynton in the course of his address, what you give your soul to eat. There are those who feed their souls as it were from the garbage pail. It is Christ alone who can furnish the prosperous soul. And the man or woman in Christ should reach out and appropriate for his culture as much as possible of the things which through Christ have come to the world to uplift mankind in its march onward toward God. In a word in this connection as to reading Dr. Boynton spoke of the value of Dr. Clark's book, "Sixty Years With the Bible," and advised all to read it.

A few words by Dr. Paddack, one of the moderators, and by Dr. Dyott, the pastor of the First Congregational Church, brought the congress to a close.

Dr. Paddack said that he was thrilled with the vision of the widening influence of the congress which evidently had builded itself into the history of the kingdom of God and of the world.

Dr. Dyott's parting word was: You have spoken here in Portland things well worth while; have made an impress for good on us all and have proved a blessing in every way. And the inspiration all had gathered he felt confident would be carried away and imparted to others near and far for the bringing in of the reign of righteousness over all the earth.

Congress Notes.

There was a Brotherhood banquet one evening, several of the ministerial delegates proving themselves at that time very entertaining after-dinner talkers.

One evening was given to "Religious Education," and addresses were made by President Blaisdell of Pomona College and the Rev. Dr. W. H. Day of Los Angeles.

Secretary Hinman of the American Misisonary Association, in an address on "Hindrances to Brotherhood," expressed judgment that we would find the Orientals assimilable if we wished to have them so.

Among the laymen in attendance, and presiding at one of the sessions, was Mr. H. G. Colton of Portland, who has back of him four generations of grandfathers in the gospel ministry. Mr.Colton inherits an interest in churches and all things good.

The three graces of the congress: Miss Margaret Slattery, Miss Lydia A. Finger, Miss Miriam L. Woodberry! By all that they said each graced most beautifully every session in which they had part. Their words were freighted with inspiration.

At the suggestion of the Rev. Dr. Dyott, pastor of the First Congregational Church of Portland, the editor of The Pacific was given a few minutes at one of the evening sessions to state the important connection which the paper has with Pacific Coast Congregationalism.

Provisional Committee for next congress: Revs. F. J. Van Horn and W. W. Scudder of Washington, Rev. L. R. Dyott of Oregon, Revs. W. B. Thorpe, D. F. Fox, C. F. Aked and L. D. Rathbone of California, Rev. Doremus Scudder of Hawaii; Rev. Arthur H. Smith of China, President Harada of Japan.

The Rev. Dr. Arthur H. Smith, the noted missionary to China, always a welcome visitor in the homeland, added much to the interest and value of the congress by his addresses and remarks. One of his stirring addersses was given at a mass meeting for men in one of the theaters on Sunday afternoon.

The moderator of the congress was the Rev. Dr. E. L. House of Spokane; the assistants were Professor Nash of Pacific Theological Seminary, Rev. Dr. W. B. Thorpe of San Diego, Rev. Dr. G. E. Paddack, the Oregon Home Missionary Superintendent, and the Rev. A. J. Sullens of Boise. The scribe was the Rev. O. A. Stillman of Salem.

It became known at the congress that the Rev. C. R. Gale of Seattle was the minister who several years ago received Miss Margaret Slattery into church membership at Fitchburg, Massachusetts. Congratulations to Mr. Gale in that his life is thus linked with the life of one so widely and so remarkably serviceable in the work of the Kingdom!

Dr. Dyott, the pastor of the First Congregational Church, drew all hearts to him as he went about among the delegates doing in a delightful, manly way such duties as host as fell to him as pastor. And over at Sunnyside Church the day the day the sessions were held there Mr. Staub and his people showed the real sunnyness of their natures. What Mr. Staub is to Sunnyside Church and Portland may be estimated somewhat by the fact that he has been with the church since 1892. What wonder that when the new edifice was built the people should place therein for him a beautiful memorial window!

A fine picture of the congress was taken by Weister & Co., of Portland, copies of which may be had for fifty cents each. It is to be regretted that in printing the larger picture, a combination of three sections, the photographer so shortened it that Mr. George H. Himes, the veteran Oregon Congregationalist, and an attendant at all of the Pacific Coast Congregational congresses, does not appear therein.

It was suggested by Superintendent Scudder that the congress widen its scope and take in the Pacific coast countries lying on the other side of this western sea and also those on the intervening islands. The suggestion met with much approval. When, therefore, a provisional committee was appointed for the next congress it had, as will be seen elsewhere, representatives from Hawaii, Japan and China. More and more are we getting the world vision and the world consciousness!

Nothing was left undone by the entertaining church and the co-operating churches to make the visit of each and every delegate a great delight. In the entrance hall of the First Congregational Church a committee of ladies sat all day long all through the congress—dispensers of hospitality and information which impressed all with the thought that they were being cared for in the spirit of fraternity and fellowship every minute of their stay in Portland.

Growing out of the paper presented by the Rev. Dr. Sidney Strong of Seattle on the Relation of the Suburban and Central Churches, a "Committee on Central and Suburban Churches" was appointed, constituted as follows: Revs. Sidney Strong, F. J. Van Horn and W. W. Scudder of Seattle; Mr. W. H. Lewis of Portland, and the Rev. W. H. Day of Los Angeles. The paper by Dr. Strong was published in The Pacific last week, and has started a great deal of thinking. It is to be hoped that action will follow.

Informal invitation was extended by the delegates from this part of California to hold the next congress in San Francisco. To make this authoritative action to this end will have to be taken by the San Francisco churches, actual choice of place being left with the provisional committee. There was difference of opinion as to the date for the next congress, some thinking it desirable to have it in 1915 during the Panama Pacific Exposition; others being of opinion that a year earlier would be preferable. It was left to the provisional committee to fix the time.

The paper by Rev. E. A. King of North Yakima, Wash-

ington, relating to the rural churches and their needs, along with other papers and discussions as to the rural districts, led to the appointment of a "Committee on Rural Churches," which was constituted as follows: Rev. E. A. King, North Yakima, Washington; Rev. A. E. Bradstreet, Ione, Oregon; Rev. R. B. Cherrington, Sunnyside, California; Rev. Geo. L. Marsh, Paso Robles, Californa; Rev. R. F. Carter, Wallace, Idaho; Rev. P. A. Simpkins, Salt Lake City, Utah.

Wednesday forenoon, while the men were discussing "Our Polity" and listening to addresses on "National Responsibilities for Work Among Orientals," by Drs. Pond and Nash, the women held a conference at the First Baptist Church. "Opportunity" was the watch-word, and addresses were made on "Young Women in Missions," "The Opportunity at Foochow," "The Brousa Problem," "The Sunday School and Missions" and "The Apportionment Plan." Among the speakers at this conference were Mrs. G. W. Hinman, Mrs. Warren F. Day, Miss Miriam Woodberry, Miss Margaret Slattery, Mrs. J. H. Matthews and Prof. C. S. Nash.

The women had several sessions all their own—or rather wholly under their auspices, the men not being excluded. At a public mass meeting for women on Monday evening, with Mrs. Frederick Eggert of Portland presiding, the theme was "The Church and Citizenship." Miss Miriam Woodberry of New York, who is connected with our national Home Missionary Society, had as her subject, "After Ellis Island, What?" And the Rev. Dr. Daniel F. Fox, pastor of the First Congregational Church of Pasadena gave an address on "The Philosophy of Common Sense." This meeting was well attended. The men, at the same time, after the Brotherhood banquet at the Y. M. C. A. building, listening to addresses by Mr. Atkinson, of the Department of Labor of the National Brotherhood and by Dr. Boynton, moderator of the National Council.

The Woman's Home Missionary Federation had an hour one afternoon, and it proved one of the most inspiring. Miss Miriam L. Woodberry, of the National Home Missionary Society, spoke on "The Foreign Woman: Her Opportunity in America." Very sad were the experiences, as she narrated them, of some of the women coming here from foreign shores—all showing the need for a helping hand on the part of church people. Miss Lydia A. Finger of Chicago, spoke that afternoon on "Forward Movement, Home Foremost," showing in touching, tender stories of experiences as a missionary field-worker, how light and cheer is brought by the church into the dark and cheerless places of our land. Following the hour of the Woman's Home Missionary Federation came an hour for the Woman's Board of Missions for The Pacific, an address being made by Dr. Hume of India; the Rev. W. H. Day of Los Angeles leading in a conference on "Missionary Education."

A gavel of wide historic interest was in use, presented by Mr. George H. Himes of the Oregon Historical Society. It was composed of eighteen different kinds of wood, among them a piece of fir in the cornice of the first Protestant church built in American territory west of the Rocky Mountains; also a piece from the frame of the Mission printing press that was sent by the native Mission Church in Honolulu to the American missionaries in Oregon in 1839. The frame was made from lumber sawed in the first sawmill built west of the Rocky Mountains in what is now United States territory. The mill was built at Vancouver, Washington, in 1827, by Dr. John McLoughlin. The press was used first on the 18th of May, 1839, in printing the gospel of Matthew in the Indian dialect. A full description of this gavel was given by Mr. Himes in the "Oregon Letter" in The Pacific for June 14. If you overlooked it, turn to it and read it. Historically it is replete with suggestions.

RESOLUTIONS PASSED AT PACIFIC COAST CONGRESS.

Relating to the Work among the Orientals.

Whereas, We recognize the peculiar responsibility of our churches for the evangelization of Orientals on the Pacific Coast, both as a home missionary task and as a direct and powerful influence upon the great countries from which these people come;

And Whereas, This work for Orientals has, for many years past, not only followed the leadership, but even has been largely embodied in the personal devotion and toil of the beloved superintendent of the California Oriental Mission; therefore,

Resolved, First: That we give thanks to God and affectionate honor to Dr. W. C. Pond for his long service of salvation unto Orientals on the Pacific Coast;

Resolved, Second: That we call upon the American Missionary Association to assume the leadership of Congregational missionary work for Orientals on this coast, and that we pledge to the American Missionary Association our loyal support and co-operation in this work.

With Reference to the Relation between the Pacific Coast and the Far East.

In view of the magnitude and urgency of the problems involved in the relations between the Pacific Coast and the Far East, as repeatedly presented in this Congress,

Resolved, First: That we endorse the proposition made by the Conference of Southern California at its recent annual meeting, that a deputation be sent from the Pacific Coast to Japan, Korea, China and perhaps the Philippine Islands;

(a) To assure the people, and especially the Christian people, of those lands of our sympathy with them and interest in them;

(b) To study existing conditions in various aspects;

(c) To make on their return informing and inspirational reports to our churches;

Resolved, Second: That we are in favor of extending a cordial invitation to any Congregational bodies in the Far East to send fraternal delegates to the next meeting of the Pacific Coast Congress;

Resolved, Third: That Dr. Robert A. Hume, already authorized by the Prudential Committee of the American Board to represent them in a fraternal way in greetings to the far eastern churches which he may visit, be requested and authorized to bear similar salutations from this Congress;

Resolved, Fourth: That these resolutions be offered for publication in each of our Congregational papers, and that the Provisional Committee appointed at this meeting be instructed to enter upon such correspondence and take such measures as may make these resolutions effective.

A Suggestion to the Young People's Missionary Movement.

In view of the great success of Mission study among

the youth of our churches and in view also of the vital importance of a large expansion of this study;

Resolved, That we suggest to the Young People's Missionary Movement the sending of an expert to the Pacific Coast to promote it to the utmost practicable extent.

In Recognition of Portland Hospitality.

Whereas, The good people of Portland and vicinity of the First Congregational Church and the other churches, have welcomed us to their homes and hearts, have both entertained us royally, and have given unstinted thought and labor to make this Congress a success:

Resolved, First: That we congratulate them upon the obvious and splendid success of the Congress, upon the great growth since the first meeting of the Pacific Coast Congress was held here in 1888, upon the sixtieth anniversary of this First Church which is reached today, and upon the recent conspicuous advance in church extension and church building;

Resolved, Second: That we tender our heartfelt appreciation for the good will lavished upon us; for friendships established and deepened; for the expenditure of time and money and strength; for open homes and churches; for the special and untiring labors of the pastor of the First Church and the pastors of the other churches and of the Central Committee and other committees, and especially of "certain women of our company"; for favors granted by the press of the city and by the railroads; for the strong presence and great speech of the distinguished Moderator and the distinguished First Assistant Moderator of the National Council, officials and missionaries of our National societies, and the leaders and friends from beyond the bounds of the Pacific Coast; and that we hope and pray that from all this labor and sacrifice rich spiritual fruitage may be realized.

A Commission on Interdenominational Co-operation.

In these days when denominations that share in common principles of church polity are drawing together, we raise the question whether it is not time that the great churches that are democratically governed and who together form the largest group of the Protestant churches of America, should seek that closer affiliation that their freedom of spirit and of organization would invite;

Resolved, therefore, that we appoint a commission of seven to consider and seek in these Pacific States a closer co-operation with our sister bodies of like organization, with a view to the greater cultivation of the spirit of religious liberty and the speedier coming of the free Kingdom of God, and that we recommend to the various conferences the necessary action looking to this end.

Three Important Changes Noted.

Whereas, Among the agencies for the raising up of leaders for the Pacific Coast, none are more potent than the college, seminary and press, this Congress desires to take note of three important changes that have recently taken place in three Congregational institutions.

1. Charles Sumner Nash has recently been called to the presidency of Pacific Theological Seminary. The Congress congratulates both him and the Seminary and believes that in increasing numbers leaders will be produced as a result of their labors. In addition the Congress expresses appreciation and thanksgiving for the long service of power and efficiency of President John Knox McLean.

2. The coming of James Knox Blaisdell to the presidency of Pomona College is greeted with satisfaction and approval as the beginning of an epoch of increasing usefulness on the part of that institution.

3. The election of Dr. Howard A. Bridgman as editor-in-chief of "The Congregationalist"—a position long and ably occupied by Dr. Albert E. Dunning—is worthy of notice and of congratulation to the churches, and the Congress believes that under his leadership the "Congregationalist" will measure up to the demands of journalistic leadership untraditional, enterprising and nationally comprehensive.

The Congress offers its confidence in these three institutions which are bound to play an important part in the religious education of the future of the Pacific Coast.

THE RURAL DISTRICTS OF THE PACIFIC COAST, THEIR ISOLATION, NEED OF FELLOWSHIP AND WAYS OF MEETING THE NEED.

By Rev. E. A. King, North Yakima, Washington.

[Presented at the Pacific Coast Congregational Congress in Portland, June 10-15, 1911.]

A Word of Explanation.

This paper is, in the nature of a human document. It comes in the main from the hearts of earnest men who either have served or are now serving as pastors of small churches more or less isolated.

They have written me fully and frankly about their experiences and the conditions existing in their respective fields of labor, with the understanding that what they contributed was to be used to throw light upon a difficult problem.

The editor of these interesting communications has no theory of his own to present. He merely wishes to act as an interpreter of the facts as they exist and to co-ordinate the various individual conclusions herein presented and to suggest such advance methods as have grown out of a careful study of facts. It is hoped that such a treatment of the theme may prove not only interesting but constructively suggestive.

The Isolated Churches.

The Pacific Coast Congress district embraces five states, including a total area of over 500,000 square miles with 500 churches on the list, converging in twenty really large centers. Many of these churches belong to rural communities, and some of them are situated on the outskirts of small cities.

The isolation of some of these fields is as complete as one could well imagine. One of our brethren writes thus:

"My first parish was thirty miles distant by wagon road from the nearest Congregational church; by rail the distance was 75 miles. My next nearest Congregational neighbor was 60 miles away by road and 77 by rail. The pastorate preceding my present charge was also isolated. My nearest Congregational neighbor was 75 miles. My nearest group of neighbors in a large city was 103 miles! Here, in the seven years we never had a visit from a Congregational minister or layman. Four times we were visited by state officials, one of whom remained over a Sabbath with us."

Another pioneer worker says:

"The rural districts of the Pacific coast are fearfully isolated. Take my own field for instance. I have two churches nine miles apart. We are 28 miles from the junction. In all that distance there are few settlers. There is occasional preaching nine miles below one of my fields. But, concisely, I am the only resident pastor in a strip of country 40 miles long by 40 in width. I rarely see another minister of the gospel. I might say I scarcely ever see a Congregational minister except when the Home Missionary Superintendent comes or when I go to the large city."

One of our veteran ministers who has had large experience in rural church work tells me that the isolated pastor of a small country church has few opportunities for social, intellectual and spiritual fellowship. "As a rule," he says, "the ministerial brethren he meets are small, narrow, and bigoted, often jealous and selfish."

From the statements of the men on the field I judge that the isolation and consequent loneliness of many of them is greatly intensified on account of the meagre salaries they receive. One of them writes:

"I have three fields to work and each covers a circumference of 15 miles or more. Either field is enough for any one man. We hold the ground, but can do no finished work. We need more men to do the work and we need better pay in order not to have to go into the field and work by the day in order to keep out of debt. This hinders the best efforts. We need conveyances if we are to get out among the people, but we cannot purchase such means of travel on our present salaries."

The Salary Question.

How common it is for our rural ministers to do day work to supplement their salaries I do not know, but there are some who find it necesary, or think they do, to become wage-earners—not to promote sociological investigations, but to keep the wolf from the door! Many of these bretnren find it necessary to supplement their incomes by acting as agents or by holding other positions in connection with business.

No complaint is made by any of my correspondents about the **mere fact** of small salaries. The hardship is felt many times because there is no way for them to avail themselves of rewarding fellowship with their brothers in the ministry. It costs considerable to make a trip to the local Association and the State Conference. Sometimes a clergyman hesitates to take the necessary money and go off on a trip of self-improvement with the good wife left behind to bear the continued strain and solitude. The rural pastor is very much alone in the world, is liable, as many of them confess, to work in a circle or fall into deadening routine.

The rural pastor has other troubles. They are mental and moral. Usually he is unable to provide himself with such literature as he needs. Libraries cost money and the magazine list must be meagre. Let the more favored pastor, with his large library and list of periodicals, try a season's work without his modern books and papers and he will appreciate the sense of lack which many of our faithful men in the rural churches feel.

Lack of Appreciation.

A few of the men feel that they are not appreciated, that they are looked down upon or are ignored by some city pastors. In my letters I find the following complaints:

"For years during my pastorate in the city of M——," one writes, "not a pastor of the First Church entered our mission except for selfish reasons!" Another writer says:

"The isolation that comes from long distances is not one-half so distressing as that which is the result of the indifference of those who might end it." "No one can form any conception of the fearful difficulties in the isolated fields of this region unless he has labored in one of these fields. It sounds romantic to those who are waxing fat in the positions of ease and luxury, but I firmly believe there is nothing more difficult in the wide world." In the same letter he declares that the larger churches care little or nothing for the fellowship of the smaller churches. To give emphasis to this point one of the men writes:

"Exchanges on the Sabbath are unusual. In my thirteen years in the pastorate I have never exchanged pulpits with another minister. It may be my own fault but I have always felt that I would welcome such a manifestation of fellowship. The nearest I have come to an exchange was when one of the pastors of B—— told me that he would exchange with me sometime when convenient. But it has never been convenient."

The following paragraph expresses the deep feeling of many of our brave Home Missionary ministers:

"I think the average minister expects to sacrifice, endure hardship, even willing to go without books and lose his life intellectually if he feels his work is a needed one and worth while. Some one must; why not any certain individual? But the rub comes here: Some pastors with larger salaries or memberships often assume that those things are the measure of their success and sometimes make the smaller salaried pastor feel uncomfortable. The layman feels so. All you have to do is to ask any layman the question."

" have heard," he continues, "in a Home Missionary Board meeting, one of our leading ministers commend a man who refused to come West for $1,500! He said, "We want fewer $1,500 and more $2,000 men." I asked, "Haven't we some $800 men in our fields because they are willing to sacrifice?" Now let our more fortunately (?) situated brethren show their fellowship by giving as much honor to the isolated pastor as to the city pastor. Have you noticed that at our Association meetings the First Church pastors group together and the smaller church pastors together? Who is entertained at the First Church parsonage? The pastors of the First Churches of A—— and B——. I am not kicking. I have had the best of treatment at the hands of prominent pastors, but some of my brethren have not. Appreciation is worth more than salary."

These few quotations from the men on the field reveal an unpleasant condition. Added to the feeling of loneliness and isolation is the disagreeable fact of a limited salary. There is among many of the men, though not all, a feeling that they are ignored, overlooked, and looked down upon. They feel that too often the measure of their success is judged by the amount of salary they receive and the **size of their churches.**

That there are different grades of efficiency in the ministry, we all recognize, but there is no monopoly of sacrifice and service. For example, one of the brethren writes thus about his former work in a mining town:

"I ministered to many nationalities—Italians, Germans, Scandinavians, Cornishmen; and to many religions—Catholics, Lutherans, etc., christening their children, administering the last sacrament on dying beds and burying their dead. I was alone in that field, and so great was the work, that during a scarlet fever siege I did not take a much needed vacation, but stayed with them to minister to them in their sorrow. While straining every nerve to build up the work the Mission Board asked me to put the church on a self-supporting basis. I did it, but at my own expense. I do not complain but it did hurt me at my very heart to have support withdrawn just then."

The story of service and sacrifice in the rural field, or in any isolated parish where Christian ministers work, is a long and interesting one. In order to bring out one other phase of the lonely worker's life I will quote from the letter of such a man. He says:

"In regard to myself I am isolated from the fellowship that the larger towns afford. It is only on rare occasions that I can afford to attend ministerial meetings. One of my problems is the shifting of the people. You never know when you are going to lose your whole force of workers. People hesitate to take hold when they are unsettled and do not know how long they will remain in the community. My experience is that a pastor has to really be the Sunday-school superintendent, president of the Christian Endeavor Society, etc., throughout the whole curriculum, on account of the lack of efficient workers who are willing to take hold of those things and carry them through."

A Summary of Conditions.

Up to this point I have simply presented to you the conditions and needs of the fields. In order to bring these forcibly to our attention, let me summarize the facts.

1. The great majority of our Pacific Coast Rural Districts are very generally isolated.

2. The opportunities for social, intellectual and spiritual fellowship are very meagre, and the tendency is to think and speak in a circle and act in a rut.

3. Some of the men are undertaking altogether too much work in order to increase their incomes. Some of them are obliged to engage in day labor to make ends meet and others engage in business agencies for the same reason. All of this is occasioned by the small and inadequate salaries they receive.

4. Many of the men in these fields feel that in their line they are just as capable and just as successful as pastors of the larger churches.

A few of them are inclined, frequently, to think that they are not appreciated. Often they feel slighted, ignored and forgotten by the men in city fields whom they consider no better and no more successful than themselves. All of the men in the smaller pastorates crave recognition, appreciation and real, not pretended, fellowship.

5. It is generally admitted that there is as much sacrifice and service in the country church as there is in the

city church. It is a good place to begin a pastorate, but unless there is a chance for study and advancement it is not a satisfactory means of apprenticeship. It is evident from the letters I have received that neither the city nor country pastor thoroughly understand each other as a rule and do not, therefore, properly appreciate one another. There is, however, a real desire on the part of both for a deeper acquaintance.

6. Another reason why the country charge is difficult and discouraging many times is because of the lack of efficient helpers and on account of the shifting and transient character of population. Strong leaders are needed here to meet the condition by filling in the chinks and in training workers.

These six points are made from material furnished by the pastors themselves. Nothing has been said about the churches as organizations or the laymen in these churches. If their story should be told, however, it would not differ so very much in its general tone. The members of country churches and those of city churches do not often mingle. I was, myself, pastor of a church in a county seat and also had charge of a country church three miles distant. Only once during my three years' pastorate was I able to bring any considerable number of these people together into one meeting. There was coldness and indifference on the part of both congregations. They had no real desire to mingle. This is one of the most difficult features of our problem.

A Word about the People.

I am constrained to call attention to one more characterization of the people with which the rural pastor has to do. I do this, not to the discredit of any particular locality, but to bring before you more definitely the problem of the rural pastor. One of my informants writes on this point thus:

"The country where I labor was settled in the beginning largely by people who, if they ever had any morals, have forgotten them! They came here to make money and they did not care how they got it. This stage of the history has passed, but the descendants of these people are morally bad.

Denominational Strife.

The same writer continues thus:

"Besides this there is a war of denominations as cruel and relentless and wicked as could well be imagined. Talk about love of the brethren! It would be nearer the truth to put hatred in its place. Our church did all the hard pioneer work in both of these places (where I have preached) and then other denominations came in to fight tooth and nail for the overthrow of our work. One denomination located in one of our towns last winter. They are using falsehood, insinuation and trickery, and every other evil influence to undermine our work and take people away from us. Another denomination crowded in here also. We have three churches of different denominations in a town of less than 300 inhabitants, and two churches for 200 people at another point. Here is the sickening problem."

More about the People.

A similar story comes from a minister in another of our coast states. He speaks with peculiar authority because his ancestors were among the early settlers. He, himself, was born in the state and knows it well. He says that these early people came to make money and were wholly untouched by the great revival of 1857 which changed the lives of so many of our people. The older towns are less progressive and church work is harder. The newer towns now having railroad connection bring a class of people more interesting and helpful. He declares that a great majority of those who come West are people who had homes, schools and churches in the East, but they have left all of these for financial gain. These things are not forgotten but they come second now. They argue for good homes, schools and churches, but it is not for their intrinsic value, but because to have such things in a community is of economic value. The schools must be exceptionally good so that the children of the settlers may live by their education instead of having to toil with their hands as their parents have done."

Doubtless we have as much of our probem before us as is possible in this necessarily brief survey. Its chief value is that what has been said is genuine, frank, and illuminating.

How to Meet the Needs; Fellowship Meeting.

We will now turn to the constructive side of the discussion. All suggestions as before come from men on the field who speak out of personal experience. Everyone of my correspondents has a partial solution of the problem. One of them declares that the isolation felt in the small fields cannot be wholly overcome until the country is more developed and has better railroad facilities; but he proceeds to outline a plan of fellowship meetings. He says:

"Tell the city men that the crying need of the country minister is fellowship. To see some one, to hear a message, get a handshake, even a good growl from some dyspeptic, disconsolate city parson would be mighty inspiring to some over-burdened country minister." His plan is to have occasional fellowship meetings in the country church. "It does not," he says, "cost any more or take more time for the city men to take a trip out to some country church and hold their meetings than it costs the country man or so much because entertainment is cheaper in the country."

To show how this works out in practice let me give you the story of a man in one of the most lonesome fields in Washington. He writes thus:

"I find myself in a small place 30 miles from a city, but only last week I had a bunch of half a dozen ministers here for an afternoon's conference with a platform meeting for the public in the evening. The result was an inspiration to the people and new courage for the pastor. I am planning to have such a meeting once every two months. Meeting the need of the isolated is more a matter of willing, sympathetic heart on the part of the brethren than anything else."

You will remember that in the first part of this paper I quoted from one who had had a very sorry time with rival congregations. Hear him tell of his success in creating a "counter irritant." He says:

"After the rival evangelists had made such efforts here and had sown such destructive seed we felt that something must be done. Because there are only seven churches in our Association and these widely scattered we have been unable to have a meeting for three years past. This year I felt that for the sake of my own church, if nothing more, we must have a meeting, so I went ahead all alone and got up a program, secured speakers, attended to all the arrangements. We had a splendid meeting which wonderfully cheered our struggling people."

Some such meeting as this held once a year with every country church he thinks would solve the problem. He further says that a great need is felt for a strong evangelist who can be called to labor in these isolated places. The pastors of the strong churches in the cities as far as their time will permit ought to be urged to make a cooperative systematic effort to visit as many of these fields as they may be able during the year. These efforts, together with frequent visits by the Home Missionary Superintendent, would help solve the problem.

This plan was tried once in one of our local Associations. Every small church was visited on a certain Sunday by two laymen. The visit was to stimulate interest in Home Missions but the effort ended on the day it began. Such visits could be made very valuable if they were continued without any purpose except for the sake of fellowship and helpfulness. Such visits are so rare these days that when a congregation sees a stranger at church the suspicion arises that money is to be raised.

One of our younger ministers in Washington has under his care two small churches several miles apart. He has been doing most excellent service. Once a year he calls the people of one of his parishes together for a convention. He invited three ministers within reach to assist him. These men talked on such subjects as "The Church and the Community," and "The Financial Problem." One hundred and fifty of the citizens came out, the ladies served a free dinner at 6:30 and every one, pastor, church, and people enjoyed it. "I was amazed," he says, " at the success of the venture." After writing me a long list of helpful results he concluded, "The pastor forgot his loneliness and four pastors in the Association who seldom meet came together for a day and got acquainted."

The Reflex Value of Fellowship.

This latter point I particularly wish to press home, because it illustrates the reflex value of fellowship. If those city ministers who do not understand the rural problem would go out into the country more to hold fellowship meetings they would make many discoveries calculated to broaden their minds, deepen their sympathies and raise their estimate and respect for the rural church. They would also meet other ministers and lose any sense of superiority they may possess. There is such a thing as isolation in a city church and there are some country ministers who do not envy the supposedly happier lot of city parsons. Among my letters I have one from a young man who thinks his work in the country is far more important than city work He says:

"This kind of work offers the greatest opportunities for foundation building along broad constructive lines that were ever presented to Christian ministers. Show the men," he says, "that the best way to make their lives count for big things in Christian service is to work in the mission field." The writer of this last sentence is an exceptionally well equipped young man ministering to five different congregations, containing about 2000 people. Let the city minister remember that the pastor of a rural church may be superior in character and ability to himself but for good and sufficient reasons is laboring in the smaller fields from choice.

An Outline of a Plan.

The following suggestions come from a man of large acquaintance and long experience in our Pacific Coast district. He has occupied the large city pastorate and the small country church and is eminently able to fill any pulpit in the country. He says:

"There are four ways that occur to me to meet the need found among the isolated churches.

1. The strong should help the weak. Pastors of the strong churches should show a willingness to go occasionally to help the far off brethren. There is a great lack of this sort of thing in our work.

2. Have fellowship meetings. Let three of the brethren go out to a rural district and hold a two days' meeting something on the plan of an Association.

3. Exchange pulpits with rural pastors.

4. There should be some way whereby rural pastors could spend their vacations where they could have fellowship. This emphasizes the need of Chautauquas, conferences, etc.

Exchanging Pulpits.

Amost every letter I have received mentions the desire for exchange of pulpits. One earnest young man writes thus:

"The only way to overcome isolation is to bring the parts together. If the ministers in the nearby large centers are the live men they are supposed to be they could render great service by regular exchanges with the men in the smaller fields. It would at least show the people that we are parts of the same thing which is represented by the larger churches in the cities. If the city congregations were not greatly profited by the preaching of the country fellows it would at least make them grateful to have their own man back; they would appreciate him all the more. This is now being tried in New England and I never will forget the delight with which my own congregation listened to Dr. Blank when he exchanged with me. And they always seemed to listen to me with decidedly more appreciation from the mere fact that Dr. Blank's people were kind enough to say that they enjoyed the exchange."

This idea is voiced in plainer language by a young Home Missionary thus:

"If the pastor or layman visitor from a large city church would say to the congregation 'your pastor is honored in all the churches for his sacrifice, admired for his consecration, loved for his spirit' there is not a minister that would not prefer that to a considerable raise in salary."

In a more than usually interesting letter a young missionary refers to an exchange of pulpits he once enjoyed with a city pastor. He says:

"The result of the exchange was a surprise to me. The big church contained only about 50 people. The street cars went clanging by so often that I could not hear myself talk half the time. I lost some of my illusions in regard to city pastorates."

The Big Brother Plan.

These suggestions of closer co-operation between city and country pastorates are in line with the plan of a leading authority on church methods. "It is entirely possible," he says, "for the larger churches in every Congregational Association to assume a sort of watch and care over the smaller churches. Something like the Big Brother Movement among the boys. The plan is simply for the largest church in the Association to connect definitely with the work of one or two of the smallest churches, to have this mutual relationship realized by frequent interchange of visits and of substantial assistance when needed. It is entirely possible for this larger church in question to assume the financial responsibility for these smaller churches as their Home Missionary apportionment. I feel, however, that even more important than the financial is the fellowship phase of the subject. The interchange of life and life ideals and visions through real comradeship is what the country churches need.

A Summary of Remedies.

As a result of these cogitations I may summarize the proposed plans thus:

1. Fellowship meetings occasionaly held with the rural church.

2. Exchange of pulpits with pastors of the smaller churches, the city pastor taking the initiative.

3. The adoption of the larger church of a definite Home Missionary church over which it is to keep a social and financial watch-care.

4. The arrangement of vacations so as to provide ample fellowship and inspiration for the country minister.

We have so far seen the conditions of isolation, the need for fellowship, and the proposed solution of the problems from the men who occupy these lonesome places. Let us now turn to some of the practical things that are being done to meet the need.

How One City Pastor Helps.

While out on one of these fellowship errands a few weeks ago I was informed by a rural pastor of a plan that is working splendidly in one section of our state. It is very simple but eminently practical and within the scope of any city pastor's ability.

The city pastor writes about it thus:

"Once each month the pastors of this part of the state come to my house for a pastor's conference. Some matter of common interest is presented for discussion. They all remain at my home for luncheon. Arrangements are made also for an exchange of books. So far it has meant that books from my library have been going out to different pastors."

Such work as this can be done by any generous, thoughtful city pastor, and is being done by some of them. Each man who attends the conference pays his own expenses except the cost of the lunch. The men I know who attend this meeting gladly take the time and money to ride 60 or 75 miles for the satisfaction they receive.

One Pastor's Appreciation.

Perhaps I can do no better than quote from the letter of a pastor who for several years was isolatd on an island in one of our inland lakes. He is now the pastor of a fine large church and writes this interesting human document three years and a half after the events recorded took place. He says:

"If I were at the Congress I would tell the people what one city pastor did for me when I was located at Lonely Island. I was sufficiently isolated during the three and one-half years that I was on the island to know what it means, especially during the winter when I seldom got away. I have naturally an intense hunger for fellowship and if it had not been for my friend the city pastor I am sure I would not have remained at the island longer than one year.

"As soon as he heard that I was going to the island he sent me an invitation to come and see him. I well remember the thrill of joy and the feeling that I was worth while that took possession of me at that time. I remember too as though it were yesterday how pleased he seemed to be when I came to his house that first time. He sat down

and asked me about my work and then did not begin to talk about himself before I could answer, as other men have often done with me. I think I stayed longer than I should but he was to blame for he made me feel that if I did not stay he would be disappointed. When I finally got ready to go he took me by the arm and entered into a big contract with me. He invited me to come to his house just as often as I would and use his books and himself. He made me feel that he was in earnest about it and I still believe that he was. When I tried to thank him for spending so much time on poor Home Missionary me, he would assure me that he had gained more than he had given.

"Often I took some of his books home with me. When he got hold of a book that he thought was especially good he would put it into my hands and tell me to take it along and return it as soon as I was through with it. Now and then I would have a book that he could use and it gave me peculiar pleasure to be able to reciprocate his kindness I cannot tell how much good it did me to have him come and see me. He usually came for a purpose, but I think he never had an axe to grind. The church people always liked to have him come because he made them feel that he had an unselfish interest in them.

"There was one season of the year when we could not visit very often on account of the condition of the lake. I remember with gratitude the long letters I received from him at that season. They came at the most lonesome period of the whole year. He did not hesitate to tell me in these letters what he was doing and often asked my opinion in regard to certain phases of his work.

"Most Home Missionary pastors do not have an opportunity to appear on the program at the meetings of the Association. I was always on twice a year. I think he must have been at least partly responsible for it. At any rate it was the means of development in me. My little congregation at the island, usually from thirty to a hundred, did not furnish sufficient stimulus to make me always rise to my best. At the Association I felt that I must do something that would command the attention of men who had been in big work . I have seldom been so proud as I was once when my city pastor friend told me I had the best paper that was read at the Association. Perhaps the thing which he did for me that helped most was to boost for me among the island people. He did every thing he could to make them feel that they had a man of exceptional worth among them. I think some of the laymen of his church helped to make the same impression.

"The time has now come in my experience when I have an opportunity to pay back some of my friend's kindnesses by being kind to our Home Missionary pastor at Blankville. The poor fellow has a very discouraging field. He is a fine young man and a hard worker. He comes to see me often. I think of my former experiences every time he comes. I am trying to do for him what my friend did for me. I have been out to his church and preached to his people at a special service. I am acquainted with a number of his members and I boost for him every time I see them. His education is limited but I think I learn something from him that is valuable every time I see him."

The Need of a "Pastor At Large."

Two other suggestions have been forced upon my attention in the study of this most interesting correspondence. The first is the evident need of a well equipped "Pastor at Large" who can visit the smaller churches, confer with the pastors, encourage the pepole, make suggestions as to better methods of work, hold evangelistic services, and conduct institutes of religious education. He should not be a financial agent. He should be a man who has had experience in both the rural and the city church. He should be friendly, truly sympathetic and of a cheerful disposition. Such a big hearted brother could bring about fellowship meetings and many helpful reforms. His salary should be sufficiently ample to relieve financial anxiety so that his whole life could be given to the work. The salary itself might be paid by a few of our well-to-do brethren in the cities as an extra offering over and above anything else they may be able to contribute to their local churches.

Limiting the Home Missionary's Territory.

The second suggestion has to do with the Home Missionary Superintendent. In many of the letters the writers speak in the highest terms of the Superintendents of the Home Missionary Society, but they argue that they have so much to do, their fields are so vast, and strength necessarily limited, that the great extent of territory over which they now have supervision should be divided into smaller districts with added men to do the work.

This plea is made in the light of the present emergency, but I am convinced that if the suggested plans advocated in this paper were adopted and properly operated, the clamor for division of territory would entirely cease. As conditions now exist the Home Missionary Superintendent has most of this kind of work to do; but there is, undoubtedly, a growing sense of responsibility resting upon the larger city and country church for the cultivation of practical fellowship among our isolated brethren. Here is a field of work for the church Brotherhoods, the church officials, and officers of local Associations.

In bringing this paper to a close I should like to make as strong an appeal as I am able to both the pastor and the layman in the city churches. You have, I know, many burdens to bear, but it would relieve you mightily of some of them if you would think more definitely of some of the isolated churches and ministers within your circle of influence and plan to help them in every way possible. Let the service you render be natural and thoroughly genuine. The men in the smaller fields are as human as the men in the larger ones and all they really desire is Christian helpfulness engendered by the spirit of brotherhood.

To the brethren in the rural churches let me say that the pastors of city churches are exceedingly busy men burdened with many duties and cares. It is impossible for them, many times, to be as generous and helpful as they would really like to be. The city pastor's problems are as real and difficult as those of the rural field, and often absorb his whole attention. There is, however, a growing desire on the part of both city and country pastors to know each other better and to co-operate in helping to solve each other's problems. There are many city pastors already who are doing much to help their rural neighbors and the next few years will see more of them engaged in this work, and there will be found a deeper and more joyous fellowship among all the ministers. The future is full of hope.

CHINA AT SHORT RANGE.—IV.

It was poppy season at Longmont, and therefore there was no surprise manifested when the Endeavorers found the chapel profusely decorated with that flower. Every one loved it and few had ever stopped to think of the deadly social effect which it had or the prodigious commercial value it sustained in a certain portion of the world. Two or three of the young people recollected that there was a paragraph in the assigned lesson for the evening which treated of the blight of the opium traffic, and these remarked to one another that it seemed impossible that within the heart of such a dainty and apparently innocuous flower could lurk the deadliest of poison

The Scripture to the surprise of most was Gen. 2:4-9, and 3:1-6, and a few well-chosen words made the application so plain that all could see the seductive poppy, with its intoxicating powers, as the "forbidden fruit." Some of the sentence prayers were freighted with the burden of China's opium curse, and all were ready, after the devotional period, for a straight look at the world peril which has fattened within the Kingdom of the Dragon for centuries.

The first to speak was a High School student, who was specializing in Botany. With one of the flowers in hand, he analyzed it in a rough way before the meeting, showwhere the juice is found and how the incision is made in

the capsule. A second speaker dealt with the topic of cultivation, bringing out some striking facts as to the enormous area given over to its growth, the methods of gathering it and the financial value of each crop. A third member, who was employed in the local drug-store, spoke of its medicinal value, pointing to the fact that as an anaesthetic it holds high rank, but intemperately used it produces most deleterious physical and mental enervation, stupor, constitutional enfeeblement and oftentimes death.

The final speaker focused the attention of the meeting upon China, commenting upon the incredible pecuniary value in the yearly crops, the absolutely criminal encouragement given the people by so-called Christian England, to continue in this occupation, and the heroic and sagacious efforts which the Chinese themselves are making to exterminate this growing evil, which is laying waste the vitality of their nation. In 1908, the entire nation seemed indifferent to its fate, and the cultivation of the poppy was the foremost activity of its people. Now, says a writer in the London Christian World, "a more dramatic change was never seen in the whole world. A Manchu viceroy has set himself to stamp out the growth of opium from Yunnan. At first it was considered that his orders were like those which had been issued from time immemorial by mandarins of all grades. To the great surprise of everybody, Hsi-liang showed himself in deadly earnest, and the people soon found out his word had to be obeyed.

Coming up the wonderful railway, which the French have nearly finished building, the train passed through several fertile valleys where formerly much opium was grown. Now there was not a trace of it to be seen. Where formerly there was opium, now field after field was beautiful with rich crops of beans, wheat and mustard, from which the Chinese extract a very fine oil. Reaching the city of Yunnan Fu, we entered by the South Gate. Here, on the sides of the long archway under the city wall, were hung thousands of opium pipes which had been delivered up by former smokers. On all the walls of the six gateways of the city, similar sights are to be seen. Gone are the fields of poppy in their lovely but terrible beauty. Gone is the opium trade from the markets. Absent are the pipes which the travelers used to carry. Surely, in this twentieth century the world is face to face with a great miracle."

It was with a heightened respect for the phlegmatic and un-ideal Chinaman that the meeting dissolved. Here, surely, was a conspicuous example of a resolute sacrifice of personal appetite and financial revenue for the sake of moral good, which may well humiliate the Christian occidental nations.

SURPRISED BY THE GIFT OF A GOLD WATCH.

Wednesday evening of last week the members of the First Congregational Church of Berkeley pleasantly surprised Mr. Philo Mills by presenting him with a fine gold watch in token of the esteem in which he is held. Mr. Mills is one of the most faithful of church workers, a man of lofty character and integrity. He has been a deacon in the First Congregational Church of Berkeley for a quarter of a century and for the work he has done and for what he is, merits all the great love which the people of the church and city have for him.

POSITION WANTED.

A middle-aged lady of refinement and ability would like a position as companion and assistant in light housekeeping. Address "M." care of Pacific, 2716 Hillegass Ave., Berkeley, Cal.

DR. AND MRS. McLEAN CELEBRATE THEIR GOLDEN WEDDING ANNIVERSARY.

At their home in Berkeley, on Monday, June 26th, the Rev. Dr. and Mrs. John Knox McLean celebrated the fiftieth anniversary of their marriage, which occurred at Salem, New York, on the 26th day of June, 1861. This anniversary and celebration mark Dr. McLean's retirement from the presidency of Pacific Theological Seminary, which he has filled since the 31st of March, 1894, in such a manner as to impress his life more widely and deeply for good on our Pacific Coast civilization than that of any other man who has had to do with the molding here of institutions and characters. When, in addition to his services in this capacity is taken into consideration his work for twenty-three years as pastor of the First Congregational Church of Oakland—years when his influence went out, not only through all the reaches of Pacific Coast Congregationalism, but touched wonderfully for good all other denominations, and all interests and institutions, making for the welfare of mankind,—we pause in the effort to estimate what his life has meant, is meaning, and will forever mean to all life here on these western shores.

All these years Mrs. McLean has graced their home in a way exceptionally beautiful and womanly.

What wonder, then, that hundreds of people who have known them should betake themselves to that Berkeley home last Monday afternoon and evening, and congratulate them most lovingly in that they had attained to this golden milestone of their lives together!

The home was beautifully decorated with flowers appropriate to the occasion, and Dr. and Mrs. McLean were assisted in receiving their guests by Mr. and Mrs. Warren Olney, Jr., their daughter, and son-in-law.

The loving hearts and hands of others whom the years had drawn to them were there to give such help and service in ministering to the guests as the occasion demanded.

Among the tokens of remembrance was a handsomely designed book presented by the alumni of Pacific Theological Seminary, having engraved therein the signatures, so far as they could be secured, of the graduates of the seminary and the following words of appreciation and affection:

"We congratulate you upon the completion of fifty years of public Christian service. As a teacher your influence has made for righteousness and is immeasurable.

"We herein voice our appreciation of your efforts for the development of the seminary. Your eighteen years of service have been fruitful and enriching to the institution and those who have studied therein. The men who sat at your feet have received such an ideal of the Christian ministry and such a vision of its possibilities as can never be effaced, but must add power and dignity to their ministry.

"We desire thus openly to express our affection in order that you in your life-time may be fully cognizant of it and enriched thereby

We pray for a blessing on Mrs. McLean and yourself as you lay down the responsibilities of public life to retire to the peace of private life which you so worthily merit.

"Jehovah bless thee and keep thee; Jehovah make his face to shine upon thee and be gracious unto thee; Jehovah lift up his countenance upon thee and give thee peace."

Among the tokens most to be appreciated was the parchment on which was engrossed certain action taken last Sunday by the First Congregational Church of Oakland:

"To the Rev. Dr. John Knox McLean—for twenty-three years the beloved pastor of this church and ever since its trusted counselor and friend, the First Congregational Church of Oakland sends greeting.

"Your life has been so closely woven into the fabric of this church and into that of the whole Congregational denomination on this coast, that now that you are laying aside the office of president of its divinity school, and seeking a well-earned rest from active work, wishing to feel that there is an official bond between you and the people you have served so well, we have therefore created for you the honorary office of pastor emeritus of this church—the duties on your part and the consideration on our part to be performed and paid in the golden coin of love and affection. We beg of you to honor us by accepting the office and pray that you may continue in it for many long and happy years."

In connection, the trustees of the First Congregational Church, on behalf of the church, presented Dr. and Mrs. McLean a very beautiful Japanese Red and Gold Brocade, from a century to a century and a half old, purchased from a priest of the Hongwanji temple in Kioto in April of this year.

This kesa, as it is called in Japan, was made for the high priest of the Hongwanji sect of Japan. The head of this sect is the uncle of the emperor, accordingly the pattern of the brocade is the imperial family crest, and the ho bird is the crest of the empress. Another emblem is the symbol of long life and virtue and happiness.

There were numerous other gifts of remembrance, all showing the large place Dr. and Mrs. McLean have in the hearts of the people.

Open for inspection by the guests that anniversary day were some of the gifts presented them fifty years ago, as well as the wedding invitation, the dress worn by Mrs. McLean as a bride and the coat worn by the groom; down through the years came also some of the bride's cake; and thus past was linked with present in most happy manner.

Thus were crowned fifty golden years, Dr. McLean's ordination to the ministry dating from the year of his marriage.

Among the Churches.

DEDICATION ON SUNDAY.

The new edifice of the Mission Congregational Church, San Francisco, will be dedicated next Sunday at 3 p. m. The Rev. William Rader will give the sermon. The morning sermon by Mr. Ham, the pastor, will be with reference to the dedicatory occasion, and in the evening there will be a fellowship meeting in which different churches and pastors will participate

PARISH HOUSE CORNER-STONE.

The corner-stone of the Parish House of Plymouth Church, Oakland, was laid at the close of the morning service last Sunday morning. After the sermon by the pastor on the theme, "The Foundations of the Future," which laid emphasis on Christian character as the essential foundation for all future progress in any line, the congregation marched out of the Piedmont avenue lot, headed by Rev. Miles B. Fisher, formerly pastor of this church, Dr. McLean, the pastor, and the little children of the kindergarten.

The stone, a fine large piece of Utah limestone, was unveiled, disclosing the beautifully lettered inscription, "Dedication to Character Building, A. D. 1911." and, after prayer by Mr. Palmer, the pastor, Dr. McLean laid the stone with a small silver trowell. The simple ceremony closed with the doxology and the benediction pronounced by Mr. Fisher.

WASHINGTON NEWS.

Rev. C. F. Clarke, Seattle.

Lake City.—Rev. J. M. Dick, Sunday-school missionary, organized a Sunday-school at Lake City about twelve miles from Tacoma, May 28th. The enrollment was about forty, with more to be added.

Loomis.—Four were received into membership at this church, eight christened, a Ladies' Guild of twenty charter members was organized by Rev. David Reed after a week of special services. The people of Loomis were greatly stimulated by Mr. Reed's preaching and the church strengthened.

Anacortes.—The Sunday-school of Pilgrim Church held Children's Day services June 11th. The church was crowded and an offering of $10 was taken for the S. S. and P. S. Rev. Jas. D. Hudson, the pastor, preached the Baccalaureate Sermon to the High School graduates and also the Memorial Day sermon to the G. A. R. The work has progressed rapidly since Mr. Hudson become pastor.

Couer D'Alene, Idaho.—Rev. D. E. Wilson, after covering all the ground floor of Spokane county and the several counties in Washington and Idaho adjoining, with Congregational churches and Sunday-schools, now attaches the seventh story of the Couer d'Alene Hotel. Mr. Wilson becomes chaplain of the hotel, holds services on the roof garden, performs marriage ceremonies for house guests and renders such other ministerial services as he may find opportunity for. Mr. Jacob Goetz, "Dutch Jake," declares that his hotel is the first in America to have a minister regularly attached to his staff. The Sunday services seem to be very popular with the hotel attendants. The ministers of Spokane and neighborhood expect this movement to result in great good.

Seattle, Pilgrim.—A Sunday-school Institute was held in Pilgrim Church June 8 and 9, at which Miss Slattery, Dr. Winchester and Rev. Miles B. Fisher were the principal speakers. Needless to say, the Institute was most helpful and inspiring. The attendance was good but not what it would have been were it not for the Portland and San Francisco meetings. We were sorry the meetings had to be held at just that time; but hope to welcome these visitors again when we are all at home. This was the beginning of the rich treat Seattle has enjoyed as the result of so many of our eastern friends coming to the coast for the meetings of our denomination and the International Sunday-school Society. Many of the speakers occupied Seattle pulpits Sunday, to the great pleasure of our congregations. Dr. Puddefoot, Dr. Boynton and Dr. Atkinson addressed a mass meeting at the Labor emple Sunday afternon, a Brotherhood banquet was held Saturday noon, with an address by Dr. Atkinson, and Saturday evening the meeting of the Puget Sound Congregational Club was held in Pilgrim church, Dr. Nehemiah Boynton being the

speaker. Seattle was well represented in Portland at the Congress and the delegates carried away with them delightful memories of most gracious hospitaity and a great spiritual uplift. On June fourth and eleventh Dr. Hume of India was the preacher, Dr. E. L. Smith having gone to Portland, to California, and to Yale for the twenty-fifth reunion of his class. Dr. Smith is expected home about June 28th.

Seattle, Plymouth.—During Dr. Van Horn's absence attending the meetings at San Francisco and Portland, the pulpit has been supplied by Dr. Nehemiah Boynton, Rev. Geo. D. Conger, recently appointed state superintendent of the Anti-Saloon League, and by Dr. Wallace Nutting, who was pastor when old Pyymouth was built. Dr. Nutting thus has a chance to see how Seattle has grown and to see the beginning of work on the new building. Superintendent Harbutt of Maine and Miss Woodbury of New York were the speakers at the prayer-meetings recently. This seems to be the season for picnics at Plymouth—the Sunday-school has had its picnic, several classes theirs, the Woman' Association theirs, and various other organizations have had outings, and still there are more to come Plymouth evidently believes in the gospel of the out of doors. Children's Day was celebrated and a very enjoyable occasion it was despite the fact that the exercises could not be held in the usual place. But it will not be long before Plymouth has one of the most commodious and best-equipped buildings in the country. Bids for the new church were recently received, and it was found that $75,000 more than the old property had brought were needed. Thirty-two thousand had already been subscribed and a committee was appointed to secure the balance. It was voted not to begin to build until all was pledged. A week later the committee reported all pledges, contracts were immediately let and the work is now under way for what the members believe to be the "most workable church in the city." Every hope is expressed that Plymouth will be in her new home before Christmas! The new church will be but three blocks from the old site facing on Sixth avenue, with a frontage of 140 feet.

Bellvue.—Through the untiring energy of the pastor, Rev. Arthur Strong, the community has been aroused to its opportunities among the people not at present identified with the church. To meet this class there has been erected at a cost of $1800 a community house designed to be the social center of the district. It provides for gymnasium, banquet hall, club rooms for boys and girls and a large auditorium. The Building Society contributed five hundred dollars, the Seattle Church Extension Society four hundred, the locality seven hundred, and there were pledged at the dedication service two hundred dollars. About forty guests from Seattle helped the Bellvue people celebrate at a supper served by the ladies of the church. Mr. Strong about two and a half years ago, took charge of the work here and at Medina; since then he has developed a work at Cozy Cove, consisting now mainly of a Sunday-school, and a Mission among the lumbermen at Wilburton, meanwhile, so developing the work at Bellevue and Medina that the need for the larger plant was seriously felt. Mr. Hugh Martin greeted the guests and Mr. J. A. V. Smith responded. Boyhood memories of the country church were given by Mr. A. P. Burwell, President Church Extension Society, and Mr. Ralph McAllister, Mr. L. D. Rines, Dr. Dunstan and Dr. Sydney Strong spoke on the new ideal of a country church, Rev. J H. Teal, pastor of the Baptist church of Bellevue spoke on "Our Community"; Mr. Tracy Strong, superintendent of the Boys' Department, Y. M. C. A., Seattle, and Mr. A. G. Douthitt, physical director of the Y. M. C. A., spoke on the "Mission of Play." The dedicatory prayer was offered by Rev. C. R. Gale, and three-minute addresses were given by several of the visitors. Superintendent Scudder, in his irresistible way, secured the needed pledges of two hundred dollars to meet the final bills.

INLAND EMPIRE NOTES.

By Iowerth.

Whitman College.—This has been a week of good things in the college chapel and halls. President Penrose preached the baccalaureate sermon last Sunday morning on "Efficiency." Diplomas were given to 23 college graduates, and 10 to the graduates of Pearson academy.

Hillyard.—Rev. J. L. Keen, the efficient pastor of the Hillyard church, in the suburbs of Spokane, preached the baccalaureate sermon of the high school.

Spokane.—Dr. E. L. House and Rev. D. E. Wilson, attended the Pacific Coast Congress at Portland.

Rev. D. H. Reid, preached in the Columbia church last Sunday. The Lidgerwood church Sunday-school held its children day service last Sunday evening.

There was an enthusiastic meeting held at the Westminster church last Tuesday night, when Dr. Nehemiah Boynton gave an address on "Congregationalism," Dr. H. A. Atkinson on "The Church and Labor," and Dr. Puddefoot on "The Larger Outlook." The same gentlemen were at North Yakima the previous night.

Mayor Hindley of Spokane delivered the baccalaureate sermon at the State College, Pullman, last Sunday. This college has had a phenomenal growth, having graduated over 100 this year.

Newman Lake.—The Spokane Ministers' Alliance met with this church this week, Rev. W. D. Eddy, pastor. This is a beautiful summer resort, 18 miles east of Spokane. The subject was, "Echoes From the Pacific Coast Congress."

Lamont.—Mayor Hindley gave a lecture on "The Average Man," for the benefit of the building fund, June 23.

Sprague.—Rev. Jonathan Edwards, is giving a series of Sunday evening lectures on the Bible, as follows: "The Story of the Manuscripts," "Three Centuries of the English Bible," "The Bible and Sciences," "The Bible a Human and Divine Book."

OREGON LETTER.

George H. Himes.

On May 21, 1911, Mrs. Eleanor Smith Knight, wife of Rev. P. S. Knight, departed this life. Mrs. Knight was born in Laporte, Indiana, January 23, 1839, and came to Oregon with her parents, Cornelius and Elizabeth Smith, in 1847, leaving Laporte, on April 21st, and arriving at Portland, a hamlet of two white houses, one house painted so as to imitate brick, three wood-colored frame houses, and a few cabins, on November 29, 1847.

In order that Pacific readers of the present day may get an idea of some of the experiences that Mrs. Knight's mother underwent at that time the following is quoted from her diary of November 30th, 1847:

"Raining. This morning I ran about trying to get a house to get into with my sick husband. At last I found a small, leaky concern, with two families already in it. Mrs. Polk had got down before us. She and another widow was in the house. My family and Welch's (a son-in-law) went in with them, and you could have stirred us with a stick. Welch and my oldest boy were driving the cattle around. My children and I carried up a bed. The distance was nearly a quarter of a mile. Made it down upon the floor in the mud. I got some men to carry my husband up through the rain and lay him on it. Here lay five of us bedfast at one time, and we had no money, and what few things we had that would bring money I had to sell. I had to give ten cents a pound for fresh pork, seventy-five cents per bushel for potatoes, and four cents a pound for fish. There are so many of sick that I cannot write any more at present."

Mr. Smith died Feb. 1, 1848, and on the following day Mrs. Smith made the following entry in her diary:

"Today we buried my earthly companion. Now I know what none but widows know; that is, how comfortless is that of a widow's life, especially when left in a strange land, without money or friends, and the care of seven children."

On February 24, 1848, Mrs. Smith and her family left Portland for the interior, and the following is the entry in her diary for that day:

"Clear and warm. Today we left Portland at sunrise. Having no one to assist us, we had to leave one wagon and part of our things for the want of teams. We traveled four or five miles, all the way up hill and through the thickest woods I ever saw—all fir from two to six feet through, with now and then a scattering cedar, and an intolerably bad road. We all had to walk. Sometimes I had to place my babe on the ground and help keep the wagon from turning over. When we got to the top of the mountain we descended through mud up to the wagon hubs and over logs two feet through, and log bridges torn to pieces in the mud. Sometimes I would be behind out of sight of the wagons, carrying and tugging my little ones along. Sometimes the boys would stop the teams and come back after us. Made nine miles. Encamped in thick woods. Found some grass. Unhitched the oxen; let them feed two hours, then chained them to trees. These woods are infested with wild cats, panthers, bears and wolves. A man told me he had killed seven tigers; but they are a species of wolves. We made us a fire, made a bed down upon the wet ground, and laid down as happy as circumstances would permit."

Amid such scenes was the early girlhood of Mrs.Knight spent. Her mother went on a farm in Yamhill county, and on June 24, 1849, married a widower with ten children. In 1852 Mrs. Knight went to Salem and attended school for a number of years. There she met her future husband, to whom she was married on April 21, 1861. She was the mother of two children—daughters—both of whom are dead.

From the time Mr. Knight entered the ministry in 1867, as pastor of the Oregon City Congregational Church, and afterwards for seventeen years the pastor of the First Congregational Church of Salem, and the subsequent years of service in mission fields, Mrs. Knight was a true helpmeet in her husband's work. For twenty years Mr. Knight was the superintendent of the State School for Mutes and for the greater part of this period Mrs. Knight was the matron, and was greatly beloved by them. In all her diversified life, Mrs. Knight was a strong character, well equipped mentally, earnest of purpose, and greatly beloved by all who ever knew her. She is mourned by a wide circle of friends, all of whom deeply sympathize with her husband in his great loss.

Portland, June 25, 1911.

PITY OF BAD MANNERS.

A gracious elderly woman who loves young girls dearly, makes frequent plans for their pleasure, and finds in their society a continual delight, recently expressed herself as shocked at the deportmental delinquencies of many well-reared girls when they were away from home.

"Perhaps," she sighed, "I invite Jennie to accompany me on a journey. I anticipate actual delight in her girlish good spirits and freshness of viewpoint; I hope to make the journey a pleasant one for her. But Jennie, whom I know at home as a sweet and gracious young lady, seems to alter strangely once we get away.

"She talks loud, it may be, or jokes too familiarly with train men and other public officials If we visit the country she seems to forget that the laws of good breeding are the same the world over, and either makes too free or unflattering comment on unaccustomed features of the life, or carries unconventional behavior beyond the limits of ordinary politeness.

"I shall never forget the face of a quiet old country woman as she watched some thoughtless city girls riding about a small town on the top of a milk wagon, tearing along the village streets like small boys outside a circus tent, exchanging unrestrained badinage with the village lads whose ideals of urban young women they thus irrevocably lowered. And I felt all the sadder because I knew those silly girls were acting that way because, carried away by the excitement of the moment, they had forgotten to think!"

The local judge of a pretty village last spring had brought before him for trial three weeping girls from the neighboring city. These girls, charged with theft and the despoiling of property by a stern old native claimed that they were innocent of any evil intention. Walking in the woods which this man happened to own, they had seen and picked violets, not to immoderation. Their captor, asked why he had believed it expedient to be so harsh, explained that so many Saturday and Sunday parties of young folk weekly ruined the wild flowers and ferns that were his joy and pride that he lately had made an invariable rule of having all depredators arrested. He had no grudge against these particular young ladies, he was sorry for their distress and humiliation; but—he had suffered so much from their kind!

The moral needs no pointing. Standards of correct behavior are practically the same everywhere, being based on the laws of courtesy and good breeding. The girl who acts rudely or boldly away from home because "out here nobody knows me!" or "It doesn't matter what one does in the country!" is making a serious mistake in more than one direction. In the present day of easy and perpetual travel it is difficult to go anywhere without meeting a friend or acquaintance; moreover, and this is far more serious, since conduct not only expresses but in the end shapes character, rude behavior anywhere, at any time, under any circumstances, starts a new groove of habit into which it becomes more and more easy to slip.—Ethel Colson in The Continent.

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HITTING THE NAIL.

At a recent Sunday-school concert in an Eastern city an anecdote was related to the children which is worth remembering.

One of the corporations of the city being in want of a boy in their mill, a piece of paper was tacked on one of the posts, in a prominent place, so that the boys could see it as they passed. The paper read:

"Boy wanted. Call at the office tomorrow morning."

At the time indicated a host of boys were at the gate. All were admitted, but the overseer was a little perplexed as to the best way of choosing one from so many, and said he:

"Boys, I want only one; and here are a great many. How shall I choose?"

After thinking a moment, he invited them all into the yard and, driving a nail into one of the large trees and taking a short stick, told them that the boy who could hit the nail with a stick, standing a little distance from the tree, should have the place. The boys all tried hard and, after three trials each, signally failed to hit the nail. The boys were told to come again next morning; and this time, when the gate opened, there was but one boy, who, after being admitted, picked up a stick and, throwing it at the nail, hit it every time.

"How is this?" asked the overseer, "what have you been doing?"

And the boy, looking up with tears in his eyes, said:

"You see, sir, I have a poor old mother; and I am a poor boy. I have no father, sir, and I thought I should like to get the place, and so help her all I can; and, after going home yesterday, I drove a nail into the barn and have been trying to hit it ever since, and I have come down this morning to try again."—Selected.

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Out in the open spread the glorious Plains of Peace and Presperity.

It's all in the view-point—in the color of the glass through which you view as it swiftly passes, life's daily parade.

Throw off the foggers. With eyes unhampered look again toward the east, and there'll you see the Star of Hope that ever shines with becoming brilliancy for the man who will but look.

Shake off the shackles of doubt and despair; step into the sunshine; forget the meaning of pessimism and panic.

This is a good old world to live in. Ours is the one great nation of them all. The sunshine of prosperity is as bright today as yesterday. Get out of the shade and try the sunny side!—E. F. Gardner.

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